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The TAHRIK-i-JADID

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Muharram-ul-Haram 1392 A.H. Amaan 1351 H.S. March 1972 C.E.

Editor : NASEEM SAIFI

Maulana M. Aslam, Qureshi missionary incharge Mauritius, seen presenting a copy of Africa Speaks to Hon. Garba Johumpa of the Gambia.

مکرم مولانا محمد اسلم صاحب قریشی شاهش
مبلغ انچارج ماریشس افریقه سپیکس کی ایک
کاپی آنریبل گاربا جوهیمپا وزیر گیمبیا کو
پیش کر رہے ہیں

Mr. Khalil Mahmud with the Vakil-i-Aala and some other members of the staff of Tahrik-i Jadid Anjuman Ahmadiyya.

مکرم خلیل محمود صاحب دفاتر تحریک جدید
میں مکرم وکیل اعلی صاحب اور دیگر
کارکنوں کے ساتھ

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ہم سب کو انتھک محنت سے اپنی مشکلات پر قابو پانا ہے اور اپنے ملک کی تعمیرِ نو کیلئے ٹھوس بنیادیں استوار کرنا ہیں۔ آیئے ہم ایک ہو جائیں، محنت کریں، سادگی اپنائیں، کفایت شعار بنیں، پیداوار بڑھائیں، برآمدات کو فروغ دیں ـــــ اور اپنے ملک کو مستحکم بنانے میں کوئی کسر اٹھا نہ رکھیں۔

راہِ ترقی میں پیش پیش **یو بی ایل** یونائیٹڈ بینک لمیٹڈ

انٹرنیشنل بینک

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بسم الله الرحمن الرحيم

MONTHLY

Tahrik-i-Jadid

RABWAH

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The

TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III—and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Two Rupees for one year in Pakistan and India and seven shillings or one Dollar abroad Address communications to the Editor at the following address :

c/o Tahrik-i-Jadid, Rabwah. (Pakistan)

c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

The Living Prophet

The Promised Messiah, peace be on him, says: There are only two types of life that are commendable: i) the life of God Who is Everliving, All Sustaining, source of bounty, and ii) the life that bestows blessings and is God-revealing. And let us show you that that type of life is only the life of our Holy Prophet, peace and blessings of God be upon him. The heavens have been bearing witness to this fact in a certain Age—and it is doing so even now. You should remember that he who does not possess a life which can bestow blessings on others, he is dead and not alive. I swear by God, In whose name to tell a lie is a great meanness, that God has given me the proof of the spiritual everlasting life, grandeur and perfection of my great chief who deserves to be obeyed—peace and blessings of God be upon him, in showing heavenly signs and filling my heart with the light of certainty, through obedience to and love for him. I have seen so many divine signs that with their bright light, I have seen my God. (Tiryaqul Qulub p. 6)

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KHUTBA

TRUST IN GOD

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Announcing the inauguration of the new year for Waqf-i-Jadid, Hazrat Khalifatul Masih III said in his Friday sermon on the 7th of January, "I should like to tell the Jamaat that they should bring forward capable men to dedicate their lives under the scheme of Waqfi-Jadid. And when they give us the people to dedicate their lives they should give us money also for their expenses. The more people come forward the more will be their expenses and the more money will the Jamaat have to contribute"

Huzur started his sermon with the following verse of the Holy Quran

و ما لنا الا نتوكل على الله و قد هدنا سبلنا

(ابراهيم ١٣)

and said; "This verse gives us three principles. One, that our intelligence directs us to the fact that we can trust only that person (or Being) who can tell us how to act ("Trust" here, means that there is no other person who can be a real support, and it is only through his help that success can be achieved and actions can produce good results) and also that he should hold us by the hand from the very beginning. God says

و مالنا الا نتوكل على الله و قد هدنا سبلنا

Why should we not put our trust in God who held our hand from the very beginning and guided us to the right path.

Two, this verse tells us that we can show patience and steadfastness in the difficult circumstances only if we hold the hand of an All Powerful Being If we don't have such a one to support us we would certainly show impatience. for, after the most serious type of tribulations only such a person can trust God (and as a result of trust, he will be able to show patience) as is full of certainty that God is the one who has guided him from the very beginning and has provided means for success."

"The third thing," Hazrat Khalifatul Massih III said, "mentioned in this verse is

وعلى الله فليتوكل المتوكلون

(those who trust, put their trust in God alone) that is, the human nature as well as the law of shariat demand that we should place our trust in no one but God. From Adam's days uptil now, it is this very truth that has been conclusively and convincingly proved, that man cannot put his trust in any one other than God. He only can be trusted. He is real and true support. Thus according to the words

وعلى الله فاليتوكل المتوكلون

whoever wishes to put his trust in anyone be he an individual or a nation whoever feels that he cannot stand on his own feet, and is in need of a support, he will be giuded by his wisdom (and his nature will also direct him) and the history of mankind will also point to this fact that he should put his trust in God We have witnessed the living manifestations of the living God and we are confident of the fact that God has raised us as a Jamaat—just as He has created us all, as individuals, so also He has raised us as a Jamaat and the paths that He wants us to tread upon, are made clear through the words قد هدنا سبلنا He has shown us His own paths.

He further remarked that one of the ways that He has shown is that of Waqf-i-Jadid. And the spirit of Waqf-i-Jadid is that we should expand

(*Contiuued on page* 8)

FROM HAZRAT'S TALKS

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Addressing the Ansarullah Ijtima Hazrat Khalifatul Masih III said :

The battle that Islam is now fighting against Christianity is really to be fought in Africa. I have pondered over it and Hazrat Muslih-Mauood, may God be pleased with him, was also of the same opinion. I once surveyed the whole world in connection, with the confrontation of Islam and Christianity and I arrived at the conclusion that this fact cannot be doubted at all that Christianity is being pushed back in Africa In the earlier days they used to abduct our children (of course abduction here means that they used to change their names.) If "Mohammad" (any of the children who had this name) got admission to their school, they would register his name as 'M' and add Peter, to it, calling him by the name of Peter. After five years he would pass out of the school, knowing nothing about the Gospels or the christian dogma, but calling himself Christian, for he knew his name was Peter. Though his father was a sincere Muslim, the son would become Peter—and a Christian.

Now it has been reported from the Gambia that our school has been formally opened and the Bishop of Bathurst has got his son admitted to this school. When he was told that the curriculum of the school included the Holy Quran as well, he replied. 'That matters little I am going to send my son to this school and to no other."

In a dition to that, there are some Paramount Chiefs whose sons are pressing their parents that they would like to be admitted to "Ahmadiyya". In Africa "Ahmadiyya" generally means Ahmadiyya School.

It is a great bounty of God and He is indeed showering His blessings on us. You are fortunate to have been enabled by God to participate in the Nusrat Jahan Reserve Fund and the Leap Forward scheme. I am praying since the very first day of the inauguration of this scheme. Making of a sacrifice does not mean anything at all, unless it becomes acceptable to God. You have made offerings to God, no doubt but it matters little that you offer one thousand or two thousand rupees (or dollers or pounds) to Him who is the Master of all the wealth. If He accepts half a penny that one offers, that person would become the recepient of everything i e. all the blessings of God.

You should therefore pray to God that He may accept your offerings and just as He has blessed our efforts so far, He may continue doing so in future also and we may witness the day of the final victory at the earliest.

Hazrat Khalifatul Masih III addressing the Khuddamul Ahmadiyya on the occasion of their 29th Annual Ijtema told them that Islam teaches the most perfect kind of equality. It gives everybody his due rights and puts him in his proper place so that if everybody kept to his place, there would be no ill feeling that is generally created by the inferiority, or superiority complex. "The Khadim", he said, "always keeps his forehead on the ground and is in a state of prostration. He being a servant never usurps the place of the master. It is a great bounty of God that a people should be allotted the task of serving others and they be made to realise that they have to give sincere

and loyal service. This task, in this age, has been allotted to the Jamaat of the Promised Messiah, peace be on him. And from among the Jamaat, it is the youth who have been specifically told by the Khalifa to take up this work."

Hazrat Khalifatul Masih told the Khuddam to be thankful to God for this favour and they should be praising God for it. "Do not raise your heads up and do not forget that you are there to serve," he said. "You have been raised up for the people. You have been told by God that you have to serve mankind. You have also been given the good news that if you do not forget what your status is, you will be the best of the peoples in the world. There never have been a people like that before nor ever there will be people like that in future. The teaching of Islam in connection with service and love for humanity and also of brotherhood, is so universal in nature that it ignores none—no nation or country is left out. Islam did not say that you should love the people of the first century and not the people of the fourteenth century. The Muslims have been told to love the people of the first century, the fourteenth century and in fact the people of the last century of this world also.

Islam never said that it was only during the life time of the Holy Prophet, peace and blessings of God be upon him, that every human being was made your brother, and if you broke off this relationship of brotherhood afterwards, I shall not question you about it. Islam has never said that. What Islam has actually said is that you have been made brothers of all the people in order to serve them.

Talking about the exalted position of the Holy Prophet, peace and blessings of God be upon him, Hazrat Khalifatul Masih said, "So far as God is concerned He is a very exalted Being. None can reach His exalted high position. It is metaphorically said that some one will reach the first heaven and some other the second heaven, or the third heaven or the fifth heaven or the sixth heaven or the seventh heaven and some one will go and sit by the side of God on His throne. That person is the Holy Prophet, peace and blessings of God be upon him. Those who believe in Moses cannot reach the heights which were not reached by Moses himself and those who believe in Jesus, as one can easily understand, cannot reach that height or the sky which was not reached by Jesus Christ himself. So far as the Holy Prophet, peace and blessings of God be upon him, is concerned he reached the highest pinnacle-i e. he reached that high place which cannot be crossed by the human understading. That place is the throne of God, where one can witness perfect manifestation of the power of God and where one does not need the worldly agencies for enjoying the activation of God's attributes. In fact we cannot recognise the place today and here on this earth. May God enable us to do so in the next world.

However the place reached by the Holy Prophet, peace and blessings of God be upon him, was the extreme of the height, and whoever puts his head on the feet of that Holy Prophet gets linked with that high place. But it must be remembered that putting the head on the feet of the Holy Prophet is a Must.

It is a great favour of God on us that He has allotted to us the task of serving others. You—the Khuddam—must never forget this your allotment.

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On his way home from West Africa, Hazrat Khalifatul Masih III, made a brief stop over in the United Kingdom. There, while addressing the Lajna Imaullah, he said, inter alia, "Worship really means to dye oneself in the dye of the real worshipable Being and to copy His attributes (as much as one possibly can). To sacrifice everything for Him. The Promised Messiah, peace be on him, has dilated upon this subject and he says that whatever talents and capabilities God has vouchsafed to anyone he should use all of them in His cause. But since the spiritual heights have no ceiling, even when we have sacrificed everything that we have, we must realise that their acceptance, in itself, cannot take us to the extremities of the heights. Again we have to turn to God and to plead by saying "*Iyyaka Na'bodo wa iyyaka Nastaeen*" that he should help us to make more sacrifices thus enabling us to attain to greater nearness and his love. The words Iyyaka Na'bodo wa iyyaka Nastaeen really signify that just as it is only God who is worthy of worship, similarly there is no other person who can satisfy all our needs and to whom we can go and ask for more, for the development of our talents. It is only God who is the source of all Power, Honour, Light and also the source of all goodness. There is no other source from where we can get any of these things. We can, of course grope in the darkness. We can not breathe in the atmosphere of light nor can we have any honour."

While at Islamabad Huzur is reported to have said, "You cannot reform others unless you start the work of reformation with yourself. This is also what the Holy Quran says

لما تقولون مالا تفعلون

Why do you say that which you do not do.)

In 1947 when the country was partitioned and we were still encircled in Qadian, I was told that the clothes of the women in a certain quarter had become tattered and in fact some women were almost without clothes. I opened the boxes of the clothes of Mansoora Begum (Huzur's wife) which contained very costly clothes given to her by her parents on the occasion of her marriage, and emptied the boxes by distributing those clothes among the needy women. Then I went to the other members of my family and got clothes from them for distribution. Since the members of the family knew that I had distributed the clothes of Mansoora Begum Sahiba, they did not hesitate to give away their own clothes.

Talking about industry in Pakistan Hazrat said that he felt that Pakistan was producing very nice cloth and therefore to import cloth from abroad or to insist on wearing foreign cloth was tantamount to disloyalty to the country. He further remarked that all of us should make a pledge to use the local made goods and if we did that he opined that Pakistan would make very rapid economic progress.

Simple living is a great source of blessing, Hazrat Khalifatul Masih said. Simple food and simple dress are two basic points essential for a healthy society. If the people of Pakistan could adapt themselves to these things, they would, Insha-Alla, very soon, find themselves on the road to success, he remarked.

He further said that good it was that the Government had banned the import of the motor cars. It should actually ban all items of luxury and promote the use of locally made goods. I am always prepared to go without a car. It is not much to make this kind of sacrifice for the nation.

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The Promised Messiah

(PEACE BE ON HIM)

HIS LIFE AND MISSION

by

DR. QAZI BARKATULLAH

It was the year 1835, that Hazrat Mirza Ghulam Ahmad was born. His twin sister died soon after their birth. The type of the birth fulfilled the prophecy prevalent in Islamic literature. He was born in a country place called Qadian, in India. The place of birth also fulfilled a prophecy that he was to be born at a place Kada which resembles with Kadi, Qaza, or Qazi. He was of Persian descent. This also fulfilled a prophecy that he was to be one of the sons of Persia.

Hazrat Mirza Ghulam Ahmad was the son of Mirza Ghulam Murtaza His ancestors had emigrated from Samarqand in Central Asis to India. He was the descendant of Haji Birlas, who was the uncle of Amir Taimur. One of his ancestors Mirza Hadi Baig came to India in 1530 A.D., during the reign of Babar the founder of Mughal Empire in India. The family settled at a place called Islamabad, Islampur and it came to be known as Islamabad-Qazi, for there lodged the Justice or Head of that place. With the passage of time the place came to be known as of these days Qadian. The family lived there with dignity and power. But Sikh rule in that part of land, spelt to them a hard turn of fortune. Their power was taken away and forced to move out of their estate Nevertheless, during the reign of a well known Sikh ruler, Ranjit Singh, on the representation of Mirza Ghulam Murtaza, Ahmad's father, the house was restored to its ancestoral home at Qadian, though not to its former glory. The one time big estate was reduced to five small villages.

Mirza Ghulam Murtaza was ever haunted by the vision of the loss of his original power. With the death of Ranjit Singh, the Sikh power began to loose its grip and general disruption of Sikh rule began to come into effect. As the British came to power. Mirza Ghulam Murtaza tried his luck once again. He spent thousands of Rupees, the prevalent currency, to seek justice but all went in vain. The land which belonged to his forefathers had long gone out of their hand and the recovery was merely a forlorn hope. However, he still remained master of a few villages and collected some amount as pension which was a reward for good services to the British government. But since all these were a little as compared with what he had once enjoyed, he remained always depressed and sad. Often he would say: "had the pains he took for the vile worldly pursuit been for the sake of religion, it would make him a saint."

Constantly brooding over the disappointments of his father, went a long way to mould the trend of his young son Mirza Ghulam Ahmad at that tender age. Consequently, the transcient character of worldly glory and the hollowness of world ambitions impressed upon the mind of young Ahmad. As such, he himself tells in

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a note on his early life as follows :

"On account of these disappointments, my father would ever keep in a deep whirlpool of cares and worries. This made deep impression on me and transformed the whole of my outlook on life. The bitter experiences of father h d for me the message of a life free from ll alloy of worldliness."

As there were no regular schools in those days the nobility cared to educate their children by private tutor. When Ahmad was six years of age, he was assigned to a private tutor. He was instructed in Holy Quran, and Persian language. When he was ten years old an Arabic scholar was engaged to teach him Arabic syntax, logic and medicine.

Mirza Ghulam Murtaza wanted his son to grow up in the best traditions of the family. But Ahmad was no good for that sort of worldly job. During this period he had to undertake long and weary journeys mostly on foot. However, his trips to a hill called Dalhauzi were not absolutely devoid of interest. He loved to tread the lonely tracks up and down hills and dales, musing and chanting within himself on the beauties of nature. He would often recall those pleasant moments and often say :

"Whenever I happen to make a journey to Dalhauzie, my heart would spontaneously gush forth with glorification of God Almighty at the sight of vast tracts of rich verdure and flowing springs of water. I thoroughly enjoyed these solitudes and would find my prayers particularly sweet."

Under the instructions of his father, he accepted a government job in 1864, at Sialkot, now in Pakistan. In this period, he attained a significant experience in his life. He saw the unpleasant aspects of human life, in which so many human beings were tumbling and rolling in mire. Nonetheless, he gave himself up all the more to prayers, solitude and meditation.

In 1868 A.D. Ahmad was called back to Qadian to attend to the cultivation of land under the instruction of his father. But his heart was not in that work, so he spent most of his time in studying the Quran. From his childhood he led a life of piety. He loved solitude and disliked the worldly pursuits. To this effect once he wrote to his father expressing his wish to spend the rest of his life in solitude.

It was the year 1876 when a new era dawned upon Ahmad. His father was on the sick bed, it was one of the ordinary attacks. But, "Wassamae-Wattariq" the voice of an unseen came to Ahmad and it shook the whole of the young Ahmad being. This was his first revelation, "By the Event Coming at Sunset," meant that revelation. It communicated to him that the sick bed of his father was shortly to be the death bed. Accordingly just at sunset. as the revelation had foretold, his father breathed his last.

As soon as Ahmad received his first revelation, he communicated to others, and all of them were witness to the fact that it had been fulfilled shortly. Because the entire family depended upon the resources of Mirza Ghulam Murtaza which were to end with his life. Ahmad, at that age, naturally felt the heavy weight of responsibilities Hardly, however, had this apprehension flashed upon his mind, when there came the all powerful consolation. "Alaisallaho Bikafin Abda hu." That is, "Is not God sufficient unto His servant." Ahmad, himself gives an account of his grand spiritual experience as ws :

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"With this revelation my heart was greatly strengthened, even so as a most painful wound heals, all of a sudden with some balm. It is a fact borne out by experience that a revelation from God had this peculiarity of its own, that it brings cheer and solace to the heart of the recipient and this is due to the deep, firm conviction that revelation brings along with it. For such revelations are accompanied by all the light and resplendence of the Lord and His Power.. As soon as I received this revealation deep conviction went home down into my heart that never shall God forsake me."

In 1880 A. D., Hazrat Mirza Ghulam Ahmad started his first and renowned book Barahin-i-Ahmadiyya. It was the year 1880, while writing this book, that the truth shone upon him that he was the Mujaddid (Renovator, Reformer) of the Fourteenth Century Hijri, and was deputed by God Almighty to defend Islam.

This announcement was made in Brahin-i-Ahmadiyya. but he did not form any organization immediately. The announcement of his being a Reformer was not only published in the Brahin-i-Ahmadiyya but was also issued in a separate manifesto, 20,000 in number, in which after referring to the publication of the book he says :

This servant of Allah has given a manifest proof by the grace of Allah the Almighty that many of the true inspirations and signs and wonders and news of the unseen and Divine secrets and vision and prayers that have been accepted are a part of the religious experience of this servant of the faith, the truth of these having been borne out to by many of the religious opponents. All these matters have been stated in this book, and the author has been given the knowledge that he is the Mujaddid (Renovator, Reformer) of this time and that spiritually his excellences resemble those of the Messiah, the son of Mary, and one of them bears a strong resemblance and a close affinity to the other."

The Brahin-i-Ahmadiyya was published in four volumes between the years 1880 and 1884. There is a discussion in detail, in the light of the teachings of Holy Quran, with regard to the following points :

(1) Revelation and its need
(2) Truth of Islam
(3) Superiority of the Holy Quran
(4) Vastness of the Power and knowledge of God
(5) God's attribute of creation
(6) God's attribute of being Master of everything
(7) Various prophecies that Islam will overcome all the religions of the world.

(To be continued)

(*Coutinued from puge 2*)

our efforts for the service of mankind in a spirit of devotion. That is what Hazrat Muslih Mauood, may God be pleased with him, intended the Waqf-i-Jadid to be.

Talking about the publication and distribution of literature, Huzur said, that it was essential that we should publish more of books, booklets and pamphlets and also that we distributed them properly. He cited an instance where the literature sent by the Headquarters was just piled up in a room. What use was that, he asked.

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Message of Islam

FOR

A KING AND A QUEEN

Your Majesties,

May the Lord of Heaven and Earth shower His Blessings upon you and upon the country which He has graciously given you to reign over.

On behalf of the Members of the Tahrik-i-Jadid Anjuman Ahmadiyya Overseas Muslim Mission, Fiji, I have great pleasure in welcoming Your Majesties on the joyous and auspicious occasion of your first state visit to Fiji. We sincerely pray that God may enable you both to render unforgettable services to mankind and may guide you to the path of His Beloved and chosen ones. We hope that Your Majesties will not only enjoy your visit here but, I am sure, it will also go a long way in strengthening and enhancing the traditional ties between the governments and the peoples of the two countries and a spirit of goodwill and fraternity will be its ultimate outcome.

Your Majesties ! the Ahmadiyya Movement which we represent is not a new religion. It is nothing more nor less than the religion of Islam that was founded by the Holy Prophet Mohammad (on whom be peace and blessings of God) some fourteen hundred years ago. It has been named Ahmadiyyat only in view of his name "Ahmad" as predicted by Prophet Jesus Christ in the Gospels. Thus, the Ahmadiyya Community represents Islam to the world today in its pristine and pure form. To us, the best and the most precious gift, therefore, that we can present to Your Majesties at this juncture cannot be anything other than the Holy Scripture of Islam, The Quran, that the Almighty God Himself presented to mankind through the Holy Prophet Mohammad, peace and blessings of God be upon him.

As such, we are most respectfully presenting you today with two different versions of the English translations and commentary of the Holy Quran along with its original Arabic text and some other important books on Islamic theology written by the Holy Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad of Qadian, India. We sincerely hope that these precious gifts will not only be gladly accepted by your Majesties but will also be perused from time to time with due interest. They will no doubt prove to be a source of spiritual bliss and aspirations and will foster your knowledge of world religions and you will be amazed to find yourselves in a new world of spiritual light and glory.

Perhaps Your Majesties are already aware, the divine scriptures of almost all the world religions contain clear prophecies regarding the appearance of a universal divine reformer in the latter days whose advent was eagerly awaited by the people of the world. Hazrat Ahmad of Qadian, India, who founded the Ahmadiyya Movement, claimed and proved through irrefutable signs and arguments that in him has been fulfilled all such prophecies and he was the long awaited Messiah and universal messenger and reformer of this age. He declared that God had sent him

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to invite all mankind to the one true and perfect religion—Islam. He established Islam's truth and superiority over other religions by thousands of heavenly fresh signs and miracles in a manner that no just and God-fearing person can deny them.

So, having presented to Your Majesties the most Sacred Book of God, the Holy Quran, I now take this opportunity of inviting you, respectfully, to accept Islam as your religion. I assure Your Majesties that on going through and studying the Holy Quran keenly you will come to know that Islam is the only true, practicable and universally acceptable religion in the world today. To know God and His excellent attributes and to win His pleasure and special favours and blessings one has to become a Muslim and follow in the footsteps of Mohammad, the Holy Founder of Islam (Peace and Blessings of God be upon him). He is the greatest heavenly reformer and the most successful teacher of all divine teachers who have ever been appointed by God to lead mankind to the right path. So, kindly do study the Holy Quran and other Islamic Books with all sincerity and earnestness.

According to Islam, we Muslims are required to believe in One Single living and loving God and all His prophets whoever they may be, to whomsoever they may have been sent and wherever they may have appeared. Hence, no Muslim can be regarded a Muslim unless he regards Jesus Christ to be a true and holy prophet of God. Christ and his mother Mary both are mentioned in the Holy Quran as pure and perfect models of purity and virtue. In fact, they are referred to in the Holy Quran more reverently than the Gospels So far as the Holy Bible is concerned we find that Christ Jesus had explicitly prophesied about the appearance of another much greater prophet than himself after his departure from the world. In John 16 : 7-16, for instance, the coming of a "Comforter" and "Spirit of Truth" is predicted who was to come after Jesus' departure, was to foretell "things to come" and was to glorify Jesus and to clear him of all charges laid against him by his opponents. If we ponder over this grand prophecy of Jesus carefully and earnestly, it would unmistakenly be proved that it applies to none else but the Holy Prophet of Islam, whose advent took place six hundred years after Jesus.

Your Majesties ! it is an open fact that almost all nations of the world are steeped today in error, iniquities, and gross transgression against God. People have gone mad after worldly pursuits and are deeply indulged in every kind of vice and sin. They have entirely neglected their duties towards their Creator and have immersed in utter darkness to an extent that they make mockery of religious beliefs and teachings while denying the very existence of God, some wickedly argue, that even if there was a God who governed this world He must be dead by now, for He is not taking good care of His world as before. It was imperative, therefore, that God should have sent someone to draw mankind from this state of spiritual degradation and to prove to them His existence. As I have pointed out before, Hazrat Ahmad is the person to whom God has chosen and to whom He entrusted to accomplish this grand task. Hence Hazrat Ahmad proclaimed the purpose of his advent in the following memorable words :-

> "I am the light of this dark age ; the person who follows me, shall be saved from the pitfalls and ditches which the devil has prepared for those who walk in darkness. He has sent me to guide the world to the True God with peace and forbearance. But those souls

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Tahrik-i-Jadid,

who do not desire the truth, have become my enemies and are pleased with darkness. However, I have tried my best to sympathise with mankind so far as I could."
(Jesus in India) Page 11.

I think Your Majesty will agree with me that a man who does not seek the pleasure and love of God and spends his life in worldly pursuits and lustful enjoyments on this earth will certainly be deprived of heavenly blessings and benedictions in the hereafter. It will, therefore, be a folly on our part to ignore the spiritual aspect of our life here simply because our so called worldly or official engagements keep us busy all times and we have no time to think of what preparation we have made or have to make for our life hereafter. Under no circumstances, therefore, we can afford to flinch from our first and foremost duty of digging out the truth and finding out which of the many religions prevailing in the world is true, most suitable and practicable religion today ; for all cannot possibly be true, because in their present form they oppose and contradict one another even in their fundamental and basic principles.

In conclusion, I once again, respectfully entreat Your Majesties to ponder over the claims and teachings of the Holy Prophet of Islam in all sincerity and earnestness ; and please your Lord by accepting the truth without fear or favour. If there is a life after death, (as really there is) no sane person can afford to neglect and ignore making ample provisions for it in this world. You will agree with me that even in this worldly life, it is not only the material food that keeps our body and soul alive and well and fit. A man is dead without spiritual food and heavenly water. Hence Christ said to one of his disciples "let the dead bury their dead." So, it is not only bread that we need on this earth to keep us alive and to maintain ourselves. Christ has again rightly said :

"Man shall not live by bread alone. but by every word that proceeds from the mouth of God."
(Matth. 4 : 4)

Your Majesties are no doubt well aware of the fact that in the presence of God we are all equal, the great and the small, the sovereign and the subject. Your Majesties stand in need of eternal life and the grace and mercy of God just as any ordinary person does. God has blessed Your Majesties above others and has bestowed on you one of His great crowns, and for that matter, Your Majesties are expected to accept the message of God with much more zeal and gratefulness than others. For your love and service to God has to serve as a symbol and example for others. Today mankind finds itself at the brink of disaster, devastation and destruction. The great nations of the world are divided into various hostile camps, each armed to the teeth with the latest sophisticated weapons ready to hurl mankind into a burning hell of death and carnage. It is high time, therefore, that we should all repent and turn to the Gracious and Merciful God, so that He may have mercy upon all mankind and save us from falling into the pit of destruction and utter devastation and annihilation.

May God enable us all to please Him and to serve Him and mankind to the best of our ability. Amen.

I remain,
Your Majesties' Sincere Well-Wisher,
Alhaj M. Siddique,
President & Messionary In-Charge.

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Notes and Comments

The Holy Quran.

Hazrat Khalifatul Masih III addressing the Ansarullah (central) on the 17th of Oct. 1971 said, inter alia: "Every disorder in the world is the result of abandoning the teachings of the Holy Quran and the fact is that the remedy of every disorder and disturbance in the world is to be met with in the Holy Quran and it is only through the Holy Quran, that these things can be remedied. If I and you love humanity and if we have sympathy for mankind and we feel any concern for them and we are anxious that they should be saved from the punishment of God, then, it is my duty, and it is your duty, that we should take the Holy Quran to everyone, to every mind and to every heart and to every soul. And we should tell them that herein lies your redemption, your well-being and the secret of your success and progress. There is light in it, for you. There are means of attracting the blessings and mercy of God in it and you should pay heed to it."

Hadtih.

Hazrat Sa'd bin Abi Waqas, may God be pleased with him, reports that he heard the Holy Prophet, peace and blessings of God be upon him, say: Verily Allah loves that person who fears Him (i. e. who does everything that pleases God and avoids everything that displeases Him) and who does not run after the riches of the world for their own sake and who likes to live in seclusion i. e. who does not hanker after publicity of whatever he does.

This Hadith of the Holy Prophet, peace and blessings of God be upon him, is a guide for us. If we always keep it in view, it can save us from evil deeds, it can give us the most required contentment and it can make us sincere in everything we do.

These three qualities are most essential for all those who are serving religion, like the Missionaries and other workers of the Movement. We should always pray to God that He makes us the possessor of these qualities.

Allah First

(B. A. Orchard)

It is quite clear in the Holy Quran that the Islamic way of life demands that a Muslim should consider the winning of the pleasure of God his first and foremost concern and duty in life.

The Promised Messiah was sent to galvanise mankind back into spiritual action and to sharpen his spiritual vision.

Although none of us can reach perfection as Ahmadis we should concern ourselves very much in showing to the world in our own example what are the teachings of Ahmadiyyat.

Unless we pay particular attention in carrying out our Islamic teachings our non-Muslim friends are not going to be very impressed by what we tell them.

If they are attending their Church Services regularly but we are not inclined to attend our services-especially Juma namaz when, we are free to do so—then what are they going to think of us?

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Tahrik-i-Jadid,

While Christians are regularly paying one tenth of their income as contribution (many do so) but we do not give even one sixteenth of our income to the Movement then what are they going to think of us ?

While Roman Catholics attend early morning service in their churches while we are lying in bed missing our morning prayers then what are they going to think of us ?

While Christians of certain denominations have nothing whatsoever to do with alchohol, gambling, pork, smoking yet we are engaged in doing some of these things or trading in some of these things then what are they going to think of us ?

Let us strive to put Allah first in all matters. This was the revival message of the Promised Messiah. This is the only really worthwhile goal in life. This is **Ahmadiyyat.**

Defence Fnnd

The Ahmadis all over the world are praying for safety, security and stability of Pakistan. They are conscious of the fact that it is mostly populated by the Muslims and also that it is spreading the light of Islam upto the corners of the world.

A number of our foreign Missions have contributed handsome amounts to the Defence Fund. The names of a few of them, with the amounts, are given below. More reports are expected to be received.

Glasgow (U.K.)	£35
Frankfurt (Germany)	Marcs 290
Hamburg (Germany)	Marcs 245
Iran	Liras 50,000
Sierraleone	£ 200
Canada	Dollers 20000
Ghana	N.C. 1000
Bo (Sierraleone)	£ 95

Miraculous Healing

One of our Medical Officers in Sierra Leone, Dr. Sardar Mohammad Hassan, M B.B.S. writes to say: "God is healing the patients miraculously. I wrote to Hazrat Khalifatul Masih III about a female patient that prayers should be offered for her. In fact-I myself had lost hope of her recovery because it is only 5 percent of such patients who have any hope of being healed. The relatives of the patient asked me again and again whether there was any hope of her survival or not. I told them my mind but at the same time I prescribed a medicine for her and told them to buy it from a drug store and try it. The relatives, on hearing what I told them, were not very much inclined to buy the prescribed medicine, but the patient insisted that they should do so, and therefore they bought the said medicine and tried it.

"A few days ago the patient came to me and to tell you the truth I could not recognise her. She was quite all right. All praise belongs to God."

Muslih Mauood Day

Ahmadiyya Communities all over the world hold meetings every year to commemorate the prophecy about the Muslih Mauood, on 20th of February. At these meetings, various aspects of the prophecy are dilated upon to impress upon the audience the significance of the prophecy and also to remind all and sundry, what responsibilities this prophecy places on their shoulders.

At the meeting held in the Masjid Mubarak, Rabwah, the speakers included, Prof. Basharatur Rahman. Nazir Talim ; Mian Mohammad Ibrahim, previously Head Master of the T. I. High School, Rabwah ; Maulvi Qamaruddin, and Sh. Mubarak Ahmad,

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ex Raisut Tabligh, East Africa. They dealt with the significance of the prophecy, the practical interpretation of the name of the Muslih Mauood reaching the corners of the world, and what the members of the Jamaat should do to make themselves deserving of the blessings that are connected with this prophecy

Some poems were also recited by the poets of the Jamaat The meeting was presided over by Maulana Abul Ata.

Let's Pray

The world is passing through trials and tribulations. Peace is most sought after but least available to any nation whichever it be. Those who are among the "haves" are troubled by their riches for they do not know how to keep them and also because they are spending most part of it on the production of deadly weapons. Those who can be termed as "have nots" fear their annihilation at the hands of the "haves". Every-where there is discontentment everywhere there is the shadow of fear like a wet blanket that dampens the zeal for life. The Muslim world is especially unhappy at this juncture Pakistan has lost peace of mind because of the nefarions deeds of one of its neighbours coupled with a big power. The Middle East is in the grip of Zionism. Elswhere, too, Muslims are not happy.

The Holy Prophet, peace and blessings of God be upon him, used to offer some prayers du ing the troubled days. A few of them are given below so that our readers may learn them (if they do not know them before) and offer them frequently.

1. Bismilla hirrahma nirraheem wa la haula wa la quwwata illa billa hil aliyyil azeem.

In the name of Allah, the Gracious the merciful. It is only from God that we can get power to do good and to eschew evil—God who is Exalted and Great.

2. Allaho Allaho Rabbi, la ushriko bihee Shaian.

Allah, Allah is my Lord, I do not associate anything with Him.

3. Allahumma Rabbissamawatis-Sab-i-Wa Rabbil-Arshil Azeem. Akfini Kulla Mohimmin min haiso shi'ta min aina shi'ta.

O, Our Allah, the lord of the seven heavens and the lord of the throne. Be Thou sufficient for me in every endeavour of mine, anyhow you like and from anywhere you wish.

4. La ilaha illallaho qabla kulla shai-in, wa la ilaha illallaho bada kulla shai-in wa la illaha illalho yabqi wa yafni kulla shaiin.

There is no worshipable being other than Allah before every thing else and there is no worship ble being other than Allah after everything else There is no worshipable being other than Allah. He is ever-living and everything else will perish.

MAJLIS-I-MUSHAWARAT

It has been announced by the Secretary, Majlis-i-mushawarat, that Hazrat Khalifatul Masih III has granted his consent to the holding of the Mushawarat on March 31, April, 1,2. (Friday to Sunday). The Jammats have been told to send their suggestions for the formation of the Agenda which will be discussed at the Majlis.

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Tahrik-i-Jadid,

The Nusrat Jahan Scheme

A Service to Humanity.

Maulvi Abdul Wahab Adam

It all started with the visit to West Africa of Hazrat Hafiz Mirza Nasir Ahmad, the Khalifatul Masih III. The visit, which has been variously described as historic, epoch—making, fact finding, memorable, etcetera, has no doubt proved to be varied in its impact.

For the first time in the history of the Ahmadiyya Movement, the Head of the Movement had personally undertaken a visit of the West African Missions which had been established about fifty years ago.

The enthusiasm with which the Khalifa was received everywhere in West Africa is in itself a testimony to the fact that the visit was long awaited and most welcome.

As if his radiant countenance were not enough, he shook hands and embraced every-body, black or white, high or low, and gave a practical demonstration of the Islamic teaching of universal brotherhood and equality of man.

Since all his engagements in West Africa—his meetings with the Heads of State, his illuminating addresses to universities and other educational institutions, his pronouncements on Islam and world peac·, his inauguration of Ahmadi mosques, mission houses, and Schools—all were given wide publicity by the Press, Radio, and Television, his visit proved to produce more practical results than all the fifty years used earlier in propagating Ahmadiyyat on the West Coast !

But the one thing that will remain an everlasting monument to his foresight are the schemes which the Great Leader initiated after his historic tour, among which is the Nusrat Jahan Scheme—so-named by him to portray the spirit behind the scheme, which is, service to humanity. He had conceived the idea after his extensive discussions with prominent personalities of West Africa, during which discussions he had been requested not only to open more schools for the aspiring sons and daughters of Africa, but also to establish medical centres to care for the sick. He must have however been overwhelmed with the magnitude of the burden, financial and otherwise, that such a venture would impose. But to his great relief, God, in a most powerful and re-assuring language told him in the historic country of Spain, that all he needed do was to place his trust fully in Him, and go ahead with the conceived plan, for God, the Lord of all material and spiritual resources, would come to his aid.

We are all witnesses to the miraculous manner in which Ahmadi doctors and teachers are being aided in their difficult but noble and dedicated task of serving humanity by bringing educational and medical facilities to the reach of everybody in West Africa.

The miracle does not only lie in the fact that we have indeed succeeded in finding the money and the men to get the scheme under way, but also in the speed with which the scheme is being executed and the extent to which the detractors of Islam have been shaken and the morale of Muslims boosted.

It cannot be gainsaid that in our struggle to re-establish Islam in the hearts of men, we are bound to

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counteract the weapons of the detractors of Islam with similar, if not better, weapons. It is only then that we can be said to have well and truly discharged the obligation which our adherence to the message of the Reformer of the Age imposes upon us.

The Nusrat Jahan Scheme gives every true lover of Islam an opportunity indeed, to serve his religion by serving humanity.

The more our doctors and teachers succeed in making their usefulness felt, the louder will be the cry from Africa for more doctors, more teachers and more money to sustains and expand utility services envisaged by the scheme.

I ask myself what part have I played, what part am I playing, and what part can I play in furthering the cause of Islam by serving humanity through my support for the Nusrat Jahan Scheme? What of you?

MUSLIM PRAYER BOOK

Every Muslim has to pray five times a day. But it is not enough that you know what is the wording of the Prayer. You should also know the meaning of every word that you utter during the prayer. The **MUSLIM PRAYER BOOK** will teach you the meanings. It has already helped thousands of Muslim children in West African Schools.

Price———

It can be had from

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W. PAKISTAN.

Review

CAIRO DEBATE

In order to compare the merits and demerits of any two religions, it is vitally important that we hear about them from their representatives. These representatives can bring out the good points of their respective religions and also show the shortcomings of the religion professed by the other side, if any. That is what happens in a debate.

Cairo Debate was held between a representative of Islam—Maulana Abul Ata, the veteran missionary of the Ahmadiyya Movement, and representative of Christianity" The readers of this book can easily understand how and why Islam is superior to Christianity and why the Missionaries of the Ahmadiyya Jama'at go about all over the world with so great a confidence in the last message of God—the Holy Quran—which is the main source of the teachings of Islam.

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We suggest that you read this book yourself and also give a copy of it to a Christian friend of yours.

The book can be had for 3 Shillings

from

MAKTABA AL-FURQAN

Baitul Ata, Darur Rahmat Wasti,

Rabwah, West Pakistan.

It can also be had from

O. R. P. Co., LTD.,

Rabwah, W. Pakistan.